

K. England, Church of.
THE *Catechism*
CATECHISM.
Appendix.
OF THE

Church of England,

POETICALLY
PARAPHRASED.

BY
JAMES FOWLER.



LONDON;
Printed by Tho. Hodgkin, 1678.

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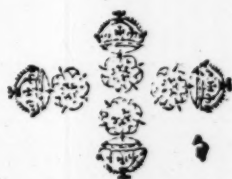


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TO
My Worthy and much
HONORED FRIEND,
EPHRAIM SKINNER Esq;
SOMETIMES
His MAJESTIES CONSUL
IN
L E G O R N.

SIR,

AS I know you have a natural averseness to being *passive*, so I find in my self no temptation to be *active* in those lofty Praises, that commonly stuff up Dedications: Let your *works* themselves (not my *Encomium's*) praise you in the Gates. Enjoy your self in that Noble and Christian principle of sparing the *Trumpet* for securing the
A ? Reward.

The Epistle Dedicatory.

Reward. Only thus much I must say in Apology for this boldness, That the Catechism of the *Church* knows not better where to seek for Patronage, than at those hands that have been exemplarily liberal in beautifying the *Temple*. May you go on and Prosper in so pious a Design: and since it cannot be accounted a Digression to your Progress, with your favourable acceptance encourage these Papers, which are written for their Instruction, that ought to be the Polished Corners of it, that when nothing of you shall remain but the memory of your actions, they may rise up and call you Blessed. Which blessedness, as you plenteously *sow* it in this life, that you may *reap* abundantly in a better, is the hearty Prayer of

Your most Obligated and

humble Servant,

JAMES FOWLER.

TO THE
READER.

READER,

T*Hat* indifferency in Poetry, which one that was a Stranger to it, thought unattainable, hath here been aimed at. This Paraphrase was intended for the benefit of Youth, and (as near as I could) Calculated for that Meridian. I have studied to approve my self a Divine that may Delight, and a Poet that may be Understood. If by tying my self to Scripture-phrase, and the expressions of the Church, I come short of that Poetick strain that may be expected, I desire it may be remembred, that it was design'd for Children, and not for Criticks. If it be read with that simplicity of heart, that it was written, I
hope

To the Reader.

*hope though it was fitted to the Capacities
of the Younger, yet it will not so nauseate
the more Intelligent and Judicious, but
the performance may be accepted for the ho-
nesty of the Design.*

THE

THE
CATECHISM
OF THE
CHURCH of ENGLAND,
Poetically Paraphrased.

Question.

OF all the gifts, that serve delight, or grace
The humane nature, *knowledge* first takes place.
Knowledge which to the mind at once supply's
Enlightning *beams*, and light-discerning eyes :
That heav'n-born faculty which man invest,
With God-like nature, differs man from beasts:
That blessed object of the souls desire,
That does at once content, yet skrew it higher;
Of which a maxime it hath always stood,
That *Souls to be without it is not good.*

Now since of Knowledge that that is *divine*,
Does that that's meerly *humane* far out-shine;
Since knowing of *our selves* was always found,
In this great Science the Foundation ground,
Since what does this Self-knowledge first proclaim,
Is that the busie tatling Child can frame
Its yet unpractised tongue to tell its *Name*

To give some proof how well thou hast begun
To get this knowledge, ~~What's~~ thy Name my Son?

Answer.

The name first given me when I became
A Christian, and thence call'd my *Christian Name*.
Which aided by that Epithete gives check
To sinful *deeds*, crys sinful *thoughts* stand back,
And bids the soul walk worthy of the honour,
And grandeur of that name that's call'd upon her.
Live a true Christian, or renounce that name,
Left that which *honors* her, she basely *shame* ;
And that profession that she should adorn.
Expose to censure obloquy and scorn.
This glorious name, the mark and badge of him
Whose Service makes me free is *P.* or *F.*

Question.

Who gave it you ?

Answer.

My *Sureties*, who because
When I submitted to the Christian Laws,
They answ'ring for me did my soul beget
Into the faith, my self not able yet
To make confession on't, are therefore styl'd
Parents in God to me their Christian Child.
The scene of my receiving thus from them
This Christian favour, was my *Baptism* ;
That mystick Military Sacrament,
In which by Covenant I did indent

With

The great *Captain* of my souls salvation,
 Fighting his battle to maintain my station.
 Thus at my first enrolment into grace,
 I, wretched I till then, whole woful case
 Angels condol'd, God piti'd, Christ bemoan'd,
 For whose lost state the whole creation groan'd,
 While devils did with spiteful joy and pride,
 Gods image so transorn'd to theirs deride.
 I from the body erst *lopt* off and *dead*,
 My soul a *Bastard* and *disherited* :
 I thus to misery by sin betray'd,
 By this blest means Oh blessed means!) *was made*
 A noble member of the noblest, high'st,
 And wisest head, my Lord, my Saviour, *Christ*,
 A Child of God the most august or rather
 The onely great and honourable Father.
 And an inheritor undoubted heir }
 To an estate, as truly rich as fair. }
 No soil so fruitful, nor the purest air }
 So wholesom for the sp'rits; no prospect is
 So ravishing, no title safe as this ;
 So safe the heir can never be bereaven
 For 'tis a Kingdom, and that plac't in Heaven.

Question.

What did your undertakers then for you ?

Answer.

Three things they did engage for me by vow :
 First, that I should forsake, abhor, detest
 That *Enemy* to mans eternal rest,
 That Serpent-hypocrite, who (though he can

Transform himself, about to ruin man,
 Into an Angel of most glorious light)
 Is prince of darkness, king of blackest night.
 That *roaring Lyon*, whose Apostate power
 Ranges the world to seek souls to devour
 That Crest-fal'n King of pride, that pride-fal'n star
 And metamorphos'd Angel, *Lucifer* ;
 Who for his tempting first and then accusing, }
 For his ungodlike property inchusing }
 What-ever's evil, and what's good refusing }
 And in a word, his aptness to do evil,
 Fitly obtains his proper name the Devil.
 This is that Lord, whom they did undertake,
 I should together with his *works* forsake :
 Nor should it strange appear, that he which lurks
 And rules in sloathful bosoms only, works.
 Slack *rains* in duty is the Devils *bridle*,
 'Tis *work* enough for him to make men *idle*.
 Whom he can wean from God, himself has won ;
 Let men their work omit, and his work's done.
 Sin then's his work and fitly titled his.
 Who is not Gods the Devils servants is ;
 And does his work ; nor does he serve for nought,
Vengeance his wages is, that *sin* hath wrought ;
 Poor wages for hard *service* ! let that Lord
 Do his own *work*, and take his own *reward*.
 With him I must forsake what by his care
 Is of a blessing made a curse and snare ;
 The painted gewgaws of this cheating prize,
 This wicked world it's pomps and vanities.
 So perfect from the Makers hands it came,
 That from its *beauty* it deriv'd the name.
 And he which *good* exactly understood,
 Approv'd of it when made, as *very good*.

But

But all-inverting *sin*, which could it dwell
 In Heav'n, would make ev'n *Heaven* it self be *Hell* ;
 This from its purity the world estrang'd,
 And perfect *good* to perfect *wicked* chang'd :
 'Twas this that set up *gold* a God to vie
 For Sovereign honour with the Deity ;
 'Twas this gave *pleasure* an envenom'd sting,
 Made *honor* death in glorious titles bring ;
 This licens'd fraud for wise, and force for just,
 And tipt loves-shafts with poison'd heads of lust.
 So that her *blessings*, now infected thus,
 Good in themselves, but deadly ill to us,
 Are all but *baits* to catch the soul in sin,
Sugar without, but *poyson*'s hid within.
 There yet remains another dang'rous elf,
 Which I must quit, I mean my *treacherous self*,
 With all my *Carnal lusts*, though they as *dear*
 And *useful* as right hands or eyes appear :
 Not one, though ne're so small, but out it must,
 God never yet kept house with any lust.
 They'r bred of *flesh* corrupt, that *sink* of evil,
 That *pimp* to sin, and *strumpet* to the Devil,
 Like *Vermin* gendred in the filth and mire
 Of her corruption, by that hellish fire :
 Sinfully *sinful* in themselves, as they
 Prompt all the powers o'th soul to disobey ;
 Make war against the soul, and in her manners
 Advance against the Lord *Rebellious banners*.
 From these the homebred foes with friendly faces,
 Which kill with kindness, murder with embraces ;
 From these and their allurements, under pain
 Of *death* and *hell*, I must resolve t' abstain.
 That all these enemies should be forlook,
 My sureties vow'd ; then further undertook

I should, what-ever purblind reason saith,
 Believe all th' Articles o'th' Christian Faith;
 Her scanty line in things divine will fail
 To fathom truth, here she and wit must vail.
 Thus far she may (and will if manag'd duely)
 To all faiths mysteries subscribe, and truely
 Assent, instructed thus to exercise
 In way of argument her faculties.
 This Sacred *Doctrine* is attested by
 The *God of truth*; who will not, cannot lie.
 His *word's the word* of truth, which does aver it
 Dictated by the Holy Ghost *the Spirit*
Of saving truth; my own dim sight adieu,
 God says it, and it is, it must be true.
 What though I cannot apprehend it well,
 Though not with me, with God 'tis possible.
 And where my unfledg'd wings can soar no higher,
 I must not stand disputing but admire.
 Lastly, They vow'd I should with watchful care,
 With awful reverence and holy fear;
 Ev'n to the utmost of my pow'r and skill
 Inviolably keep Gods holy will.
 Compleat unfinning *righteousness* ('tis true)
 (Though to the purity of God 'tis due
 Yet) by the frailties of our sinful nature
 Is ne're arriv'd at in its perfect stature.
 But though no foot uprightly walk, no hand
 Uprightly do, the heart may upright stand;
 And if obedience be well practic'd there,
 It will be thought *imperfect*, yet *sincere*.
 And this *sincerity* will so supply
 All the defects of legal *purity*,
 That God (whose eyes could never once endure
 To see *pollution*) shall account me *pure*.

Sincerely I must aim at what is best,
 Do what I *can*, and *will* to do the rest :
 Where *flesh and blood* shall slip or stumble, *grace*
 Must take advantage by't and mend her pace.
 Thus did my sureties vow, I should fulfill
 And keep my holy Gods most holy will ;
 And that his just commands should be the ways
 My soul should chuse to *walk in all my days*.

Question.

Are you perswaded you are bound to do,
 And to believe as they engag'd for you?

Answer.

Yes truly ; when they promis'd in my name,
 I by their act oblig'd and bound became.
 The *Cov'nant* betwixt God and me was made,
 And what I could not say my self they said.
 But I the party was i'th Covenant,
 To whom, since th' other party God did grant }
 That grace on his part which my soul did want, }
 'Tis just I should perform with thankful heart
 What he requireth in the Counterpart.
 And by *Gods help* I will ; for that must be
 The strengthening *ayd* that must enable me.
 Without him, of my self I can do nought,
 Not think so much at best as one good thought.
 'Tis his good Spirit, and he only, who
 Works in me both the pow'r and will to do.
 And all unfeigned hearty thanks I give
 To God, who thus hath given me pow'r to live ;

My heav'nly father, who vouchsafed t' enroll
 Into heav'ns liberty my Hell-bound soul.
 That he hath call'd me to it, doth afford
 Me power to be sav'd through Christ our Lord.
 And him I pray his pow'rful grace to send
 To keep me in it to my lives last end.

Question.

Faith and *obedience* then to Christ's commands
 Are the two *props* on which *Religion* stands.
Faith goes before, as that that does beget
Obedience in the heart, and nourish it;
 Perfumes and seasons it, and makes it pass
 Accepted at the glorious throne of grace.
Faithless obedience is but *fruitless* fruit,
 Sprung from a tree, that wants both *sap* and *root*;
 And he that works it, does but build on sand
 An *unfoundation'd* house, that cannot stand:
 Let your first care be then to see the ground
 Whereon you build your hopes be *firm* and *sound*;
 And this to shew, be't now your Christian lesson,
 Of th' Articles of faith to make confession.

First Article. *S. Peter.*

I Not another for me (no mans Creed
 Besides my own stands me in steed;
 Nor boots it any man that he receives
 And holds the faith the Church believes,
 Unless his reason giving her assent
 He chose it as most excellent)
Believe, confess, rely upon, and trust
 As holy, gracious, true, and just
In God, the best the greatest, first and last,
 That being infinitely vast;
 That great I A M, first cause, first mover he,
 That was, and is, and is to be
 That God that from Eternal ages stood
 The highest, greatest, chiefest good :
The Fath'r, of all things living by creation,
 And by continual preservation.
 And by Adoption father of his Sons,
 The new-born Holy chosen ones.
Almighty, whose unbounded pow'rful hand
 Did all create, does all command.
Maker, who all created beings brought
 Out of a Chaos, out of nought.
Of Heaven, his starrie seat, that upper story,
 Where earthly grace turns heavenly glory :
And Earth, his footstool, yet mans Royalty ;
 Mans head at Gods foot plac't stands high.

Second

Second Article. *S. Andrew.*

And in, not any other God than he,
 No more there are, no more can be ;
But in the second of the *Uni-trine*
 Persons transcendently divine ;
The true God-man in whom both natures joyn'd
 Union but not confusion find.
Jesus, the Saviour of the souls of men
 Ransom'd by him, but lost till then
Which name in heav'n above and earth below
 Calls upon every knee to bow.
Christ, the Anointed with that oyl of gladness
 Which cheers his fellows press'd with sadness,
As King, to rule us, Priest in priestly guise
 T' atone for sin by sacrifice,
And Prophet to instruct, and teach us how
 To chuse the good, and evil eschew.
His onely Son, begot by him, and yet
 Equal to him, that did beget.
Our Lord, who bought us, and the purchase stood
 The Purchaser his dearest blood :
Who are not, being bought with such a price,
 Our own by property, but his.

Third Article. *S. John.*

Who was conceiv'd, not in a sinful state,
 But like himself Immaculate :
By th' Holy Ghost, (whose over-shadow'd power
 Being graciously vouchsaf't unto her

Im-

Impregnated (Oh Heavenly bridal-groom!)
 A chaste unspotted Virgins womb.
Born of the Virgin Mary, mother she,
 To him that gave her first to be.
 Happy to be his Mother, happier far
 That he his Daughter counted her;
 Whose sinless chaste conception did bring forth
 A Sin-Curse-Free, a painless birth.

Fourth Article. *S. James* the Great.

Suffer'd, not for his own, but for the Sin
 Of hopeless, helpless, wretchless, men.
Under a Governor, a Zealous pleaser
 Of the Ambitious jealous Cæsar.
Pontius Pilate, who his death Commands
 And washes then his guilty hands.
Was Crucified, Condemned, and forc't to be
 Hang'd on the Cross, the Cursed tree;
 Where while nails pierc'd his sacred plants and dalm
 his wounded side, dropt healing balms:
 Blood that might pay the score to justice, then
 Water to wash and make us clean;
 To evidence redemption finished
 Water from's heart to prove him dead.
Dead, truly dead, the Lord of life and breath
 Fast-fetter'd in the Chains of death.
And buried, buried in a Tomb obscure,
 And guarded too to make him sure;
 Yet was the Guest not common, and the grave
 No common entertainment gave.
A Rock receiv'd him, and (the Scriptures say)
 A Rock, where never man yet lay.

Fifth Article. *S. Thomas.*

He, whom the heav'n, and heav'n of heav'ns in vain
 Might have endeavour'd to contain.
Descended into Hell, Content to have
 His lodgings in a six-foot grave;
 Thence, to th' infernal pit where Satan lurks
 To triumph over him and's works. •
The third day, ere his sacred body saw,
 Or yielded to corruptions law.
 He the first fruits of life, which he in spite
 Of Death and Hell would bring to light.
Rose again from the dead, and shew'd it plain
 That man being dead can live again.

Sixth Article. *S. James the Less.*

He, then (his work being done, redemption wrought
 Hells works destroy'd and man rebought.)
Ascended into Heaven, his first abode,
 The only proper place for God.
And sitteth, not till now his labour ceas't
 And not till now he sits to rest.
At the right hand of God, to signify,
 As well his pow'r as dignity:
 Where now in our behalf he dayly pleads
 And with the Father intercedes,
 For such continual and benign supplies,
 As suits our wants and miseries.
The Fath'r Almighty, who can all things do,
 But to his dearest Son say no;
 Who as Almighty can his fute fulfill,
 And as a gracious Father will.

Seventh Article. *S. Philip.*

From thence, when judgments Trump shall sound a
 And to the Barr shall summon all ; (Call
 And not before to reign as some mean dream,
 A thousand years on earth with them :
 He, but not such as formerly was he,
 Cloath'd with disgrace and poverty,
 But he such as he is eye-dazling bright,
 With Majesty and heav'nly light.
 Shall come, attended as he truly merits,
 With Legions of Seraphick Spirits.
 To Judge, impartially according to
 The works that in this life they do.
 The quick, who though in death they sleep not, shall
 Be changed in a moment all.
 And the dead too, whose perish'd bodies then
 Shall by his pow'r be rais'd again ;
 And re-unitd with the soul together,
 With that shall live, and live for ever.

Eighth Article. *S. Bartholomew.*

I Believe in him who proceeds as third,
 Both from the Father and the Word;
 Proceeding as the Godheads Emanation,
 Yet coeternal in duration:
 The third, yet equal person in the One,
 Both with the Father and the Son.
 The Holy Ghost, the blessed Lord and giver
 Of life whose lease bear's date for ever ;
 Who by his various *gifts* dispenc'd abroad,
 So edifies the Church of God.

And

And by his *works* upon the hearts of men,
 So lively influences them.
 That they who thus the seeds of grace inherit
 Brings forth the gracious *fruits* o'th' Spirit.
 This is the sum of what my faith doth gather
 Of God my gracious heav'nly Father.

Ninth Article. *S. Matthew.*

Another part of my belief remains,
 And that the Church my Mother Claims.
 And here I do believe, (not *in*, nor on,)
 (Such faith respecteth God alone,)
 But with a faith Historically meant,
 Which does to truth reveal'd assent.
 The holy Cath'lick Church, that lovely spouse,
 For which her Lord his life did lose.
 Holy, as builded up and founded on
 Christ, the most holy corner stone.
 Whose Constitutions, Principles, Profession,
 Teach us her Sons, this holy Lesson:
 That holy, as he is holy we must be,
 Or never hope his face to see.
 Catholick as all those it comprehends,
 Whom our dear Lord accounts his friends,
 Whether they Militate for him below,
 Or having conquer'd triumph now.
 A Church, truth's rocky pillar, and firm ground,
 'Gainst which Hell-gates no force have found.

Tenth Article. *S. Simon.*

The sweet communion of the **Saints**, that high,
 And most Angelick harmony.
 Which they have first with God **Christs** father and theirs
 As his beloved sons and heirs;
 With God the Son, as branches with the vine,
 As members with the head combine.
 With God the Spirit who in them, as God
 Within his Temple keeps abode.
 This bond of Charity does kindly move,
 Their hearts and souls in mutual love,
 And keeps the Church of God by this Communion
 A City in it self at Union.
 Not tainting her, nor truth perverting, by
 Blind and erroneous heresie.
 Nor yet with Schisms Rents dividing one,
 And making many, so make none.
The full, and abs'lute, free and gracious,
 (No way deserv'd or earn'd by us,)
Forgiveness, Pardon, plenary remission,
Indempnity, and abolition.
Of Sins, of whatsoever kind, degree,
 Whether in thought, word, deed they be.
 Granted to such, as having faith that's true,
 Are by repentance born a-new.

Eleventh Article. *S. Judas Thaddews.*

The Resurrection of the fleshly part,
 To share the spirits joy or smart.
The body to corruption now inclin'd,
 But then more purer and more refin'd.

Whose

Whose scatter'd ashes erst base earth and clay,
 And bones with drought consum'd away,
 New-fram'd and reunited shall restore
 The self-same man that was before.
 So though those crawling Cannibals, the worms
 Destroy these bodies in their urns;
 Yet in the flesh with these, not other eyes,
 We shall to see the Lord arise.

Twelfth Article. *S. Matthias.*

And, as the end the Crown, and recompence
 Of this my faith, and patience.
The Life, not frail as this, whose every breath
 Brings the man one step nearer death.
 But **everlasting**, such a life as when
 Thousands of years, and, after them
 Miriads are spent, by millions multiply'd,
 Though each brought forth an Age beside,
 Shall have when this is spent, and ten times more
 As long to last, as't had before.
 And so shall still roll on without conclusion,
 In an Eternal revolution;
 In which all Souls Eternally shall dwell,
 As Kings in Heav'n, or Fiends in Hell.
 Ravish'd with Musick in the Angels Quire,
 Or Brands of Everlasting Fire:
Amen, this was, is, will be true till when
 My Faith and Expectation, say **Amen**.

Question.

I've gladly heard you word by word explain }
 This sacred Symbol : great might be the pain }
 To learn this young, but greater sure the gain. }
 Add yet to this a more concise and brief,
 Account of what you learn from hence in chief.

Answer.

Then, as three persons in the God-head be,
 The parts of Faith are like it's objects three.
 First I believe in God the great Creator,
 Who, when there was as yet nor form nor matter,
 Did by his word make men and all the World
 Of empty substance in Confusion hurl'd.
 First from a *Vacuum* from a darksome mist
 He bids a goodly beauteous world exist :
 Then of the dust, the baser part of that
 Did man the glorious Lord thereof create.
 And then t'enlighten and adorn the whole
 Stamps a Divine impression on his Soul ;
 Making in's mind, his better part to dwell
 The chief perfections that in God excel.
 Creates him his own image in a Will
 Perfectly free to chuse or good or ill.
 Gives him a pow'r of Standing, but withal
 To make it truly free a pow'r to fall.
 And this was Paradise ; but envious Hell
 Ne're ceas'd till glorious man from glory fell.
 He shews him beauty richly gilded o're
 That fruit, where God had shew'd him death before.

G

The

The look gives God the lye, and man believes ; }
 And tast's, the tast the man of blis bereaves : }
 He plucks the fairest fruit, yet eates, but leaves. }
 He ate t'ain to knowledg, and thereby
 Deep knowledg gain'd but 'twas of misery.

Whence to redeem t'a second life and blis,
 The Son of God for ranfome paid down his.
 So next I do believe in God the Son,
 Who God of God, is God with God but one.
 Stand here my Soul admire, the matchless love,
 Which, Strong as death it self, the Lord could move }
 To leave th' Eternal seats of blis above ; }
 To cloath himself with shame and misery, }
 To court infirmities and poverty, }
 To live inglorious, and inglorious dy : }
 And all to rescue from the worst of dangers
 Poor *us* no more than men, no more than strangers :
 Unless 'twere more his goodness to despise,
 And spight of favours turn his *Enemies*.
 Lord, what *attractive* ! What could win thine eye ?
 Is there magnetick pow'r in *miser*y,
 To drawn down *mercy* ? What dear God, had woo'd }
 The *Sufferers* grace, t'espouse th' *offenders* good, }
 And write his *love* in characters of *blood* ? }
 Thanks to thy *Image*, and thy *mercy* Lord !
 One crav'd the *help*, which t'other did afford ;
 Thy *Image* suff'ring in us, cry'd to Heav'n
 For pity, pity by thy *grace* was given.
 Where Heav'n is once ally'd, it never can
 Like unrelenting, like unnat'ral man,
 Forget *Relation* ; though deserts bespeak
 His anger, he can love for Kindred sake.
 Unfathom'd love ! that claims abus'd *relation* ;
 And further to endear that obligation,

First takes mens *nature*, makes *himself* like *them*,
 Then gives his *Spirit*, to make *them* like *him*.
 That *Spirit* which the third, but equal place,
 In my belief, as in the Godhead has ;
 God in creating did a *Father* prove ;
 Christ in redeeming shew'd a *Brother's* love :
 But both these God-like works would be *defeated*,
 By Nature's counter-works, unless *repeated* ;
 Which God the *Spirit* day by day effects,
 By frequent iterated gracious acts.
 'Tis he *preserves* us, and that preservation
 May well be call'd, continual *Creation*.
 He daily *Sanctifies*, what daily sin
Profanes, and so as oft *redeems* agen.
 This does the Spirit, for all that chosen be,
 And in that number (as I hope) for me.
 May he go on to do it, till this State
 Of humane frailty, shall be out of date.
 When this our *mortal* shall be cloath'd upon
 With *immortality*, this *corrupt* put on
 Such *incorruption*, that, like *Angels*, we
 Shall live from need of all such succours free.

Question.

Did you not tell me, that your Sureties vow'd,
 That you their charge with pious conscience shou'd
 (When thus instructed in the Christian faith)
 Observe God's *Laws*, and tread an even path,
 In all his holy *Precepts*, bind your hands,
 To execute sincerely his *Commands* ?
 Of these divine *Commandments*, therefore say,
 How many are there ?

Answer.

Ten.

Question.

And what be they ?

Answer.

The same which God, the great and wise *Law-giver*,
Sole Judge of fit and just, God blest for ever ;
That *Israel* rescu'd from *Egyptian* traps,
Spake in a dreadful voice of Thunder-claps.
When his shrill *Trumpet* Heavens great *Axel* thook,
His fiery presence made all round him *smoke* ;
And at his word the very *Mount* did quake :
Then to his ransom'd people thus he spake :

The Preface.

I am the Lord thy God, O *Israel*,
That with a mighty hand,
Freed thee from that tyrannick Law,
Of making bricks, and seeking straw.
In cruel *Egypt's Land*
Between the Sacred *Cherubims* I dwell.

Thine, *Christian Israelite*, thy God am I ;
For when thou wast a slave,
Condemn'd lust, sin, and Hell to serve,
And for thy wages, only starve,
My helping hand I gave,
And set thy slavish Soul at liberty.

The

The first Table. First Commandment.

Thou shalt not worship other Gods before me;
 Nor others shalt thou have;
 Worship religious and divine,
 I challenge rightfully as mine,
 No hand but mine can save;
 Let him that would be *safe*, alone adore me.

Comply not with vain Mortals fond *Opinions*,
 With them to *deify*
 Departed *Saints* that are at rest;
 Or sue for help to *Angels* blest,
 Which Creatures are like thee;
 Nor have such Garden-gods as *Leeks* and *Onions*.

Thou shalt not in thy treacherous heart create
 Temples, to serve thy *lust*.
 Nor set up *Honor*, *Ease*, or *Pleasure*,
Belly-delights, or Eye-bright *Treasure*,
 In them as Gods to trust.
 My jealous eye such Idols will detect.

Second Commandment.

Thou shalt no image; nor resemblance fashion,
 In carv'd, or graven matter,
 Of ought that is in Heav'n above,
 Or in the Earth below doth move,
 Or subterraneous *Water*;
 Nor bow to them nor give them veneration.

For I, th' Eternal God, thy Lord Supreme,
 I am a God most jealous;
 I, who my glory never gave
 To others, will not yield to have
 Worship-dividing fellows;
 Nor count that honor mine, that's done to them.

Upon the Sons I visit Fathers sins,
 To third and fourth degree;
 Such is my justice to the Creature:
 But so much is my mercy greater;
 To them that honor me,
 I shew't on thousands of succeeding kins.

Third Commandment.

Thou shalt not take the Name of God in vain,
 Nor in discourses idle,
 Usurp it in thy mouth, when yet
 Thy heart perhaps ne'er thinks of it;
 Learn well thy tongue to bridle,
 And not that Great and Holy Name profane.

If by the dreadful Name of God thou swear,
 To honor me thereby,
 (For by my Name to swear it shall
 Be lawful, at a lawful call.)
 Beware of Perjury;
 Remember whom thou call'st upon to hear.

The God of Truth who never promise brake,
 Will not for guiltless hold,
 The man that promises by vow,
 Or takes an Oath the truth to show,

Yet

Yet (false in heart) makes bold,
God's venerable Name in vain to take.

Fourth Commandment.

Remember keep the Sabbath consecrate,
For rest 'tis only fit,
Six days thou shalt to work beside,
The seventh is God's, and sanctified,
Thou shalt not work in it,
Thy servant, child, nor guest within thy gate.

For in six days God made the glorious Heav'n,
And the self-poising Earth,
And Sea, with all their several Guests,
Angels, Men, Fishes, Birds, and Beasts;
And when the Seventh took birth,
He took his rest and hallow'd one of sev'n.

Remember Christian, that thou holy keep,
Thy Christian Sabbath-day,
In which the Lord of rest arose,
To give thee rest, as also those,
On which the Church doth pay
Commemorating praise for Saints that sleep.

Second Table. Fifth Commandment.

Unto thy Father and thy Mother give,
Honor and Reverence,
That in the Land which God hath given,
To be thy Lot, be't Earth or Heav'n,
Thou may'st an age commence,
In which thou may'st long days and happy live.

Art thou a *Subject*? Learn thy lawful *King*,
 To *honor* and *obey*.
 Or if thou art a *Christian Sheep*,
 A *Rev'rence* for thy *Pastor* keep,
 Or if a *Servant*, pay
 Obedience to thy *Lord* in every thing.

Art thou a *Wife*? the *Churches* footsteps tread,
 Let thy *Lord* govern thee;
 If *poor* thou be, God made thee so,
 Disdain not to the *Rich* to bow,
 If a *young man* thou be,
 Rise up and Reverence the *hoary head*.

Sixth Commandment.

Thou shalt not any kind of murder do;
 Avoid contentious *strife*;
 All *fightings*, *quarrels*, and *upbraidings*,
 Mockings, *reproaches*, and *deridings*.
 These oft endanger *life*,
 And though they be not *murder*, tend thereto.
 Quit all *vengeful thoughts*; those cords are strong,
 To draw thy hand to blood,
 And if thou hast revenge design'd,
 Thou art a *murderer* in thy *mind*:
 Vengeance in none is good,
 But God to whom alone it doth belong.

Be thou to all a *friend*, make all men *thine*;
 Love to be *merciful*,
 Study ambitiously for *peace*;
 Let *meekness*, *love*, and *gentleness*,

The edge of *fury* dull;
And make thy *good* thy Brother's *ev'l* out-shine.

Seventh Commandment.

From all adultery thou shalt abstain;
Let *Beasts* do *beastly* deeds;
When men by *Grace* once planted *flowers*,
And water'd with *Celestial* showers,
Degen'rate into *weeds*,
Heav'n shall on them, like *Sodom*, vengeance rain.

Avoid whatever tends to *lust*, all glances
From unchast *wanton* eyes;
Intemp'rate, loose, and *idle* courses,
Profane, *immodest*, *vain* discourses,
(In which, *obsceneness* lies)
And *Songs* that tickle with their *am'rous* fancies.

If being single thou art apt to *burn*,
Thy God gives leave to *marry*;
If *marri'd*, then possess in *honor*
Thy *vessel*, fix thy love upon her.
Else thou wilt sure miscarry,
And all thy present *sweets* to *gall* shall turn.

Eighth Commandment.

Thou shalt not steal; no kind of *theft* commit,
Upon thy Neighbours right;
Whether thou do his goods purloyn,
By means on which no *Sun* can shine,
Or open force and *might*,
'Tis *theft*, and God shall punish thee for it.

Deceive not Customers in way of Trade,
 Nor take extorting use ;
 All fraud, deceit, and unjust dealing,
 Is but a finer kind of stealing,
 And every such abuse,
 With the reward of theft shall be repaid.

Use all industrious diligence in thy Calling,
 'Twere sin to wrong thy self,
 Give Alms to whom it does belong,
 Where ought is due, do no men wrong ;
 Thus use the worldly pelf,
 And thou art sure to be preserv'd from falling.

Ninth Commandment.

Against thy neighbour no false witness bear,
 By any feigned tale,
 By base or sinister suspicions,
 By nice or curious inquisitions,
 Nor sily on him rail,
 Nor false reports when rais'd against him bear.

If thou art call'd to swear, let truth take place,
 That ne're with blush was stain'd ;
 If ask'd a question, scorn a Lye,
 'Tis all but loss that's got thereby ;
 What commonly is gain'd,
 Is loss of Credit, with the worst disgrace.

Be wisely tender of thy neighbours fame,
 'Tis that by which he lives ;
 Which, he that wounds, does all he can
 With stabs of breath to kill the man,

And

And every stroke he gives,
Lets out his life-Blood, through his wounded Name.

Tenth Commandment.

Thy neighbours house thou shalt in no wise covet.

For for his wife shalt wish,
For for his servant, man, or maid,
For or not as, for which he paid ;
What e're by right is his,
However lovely, let thy Soul not love it.

Shun envy, which by seeing others fowd,
Will make thy bowels bleed ;
An envious eye, seeing other men
Grow fat and plump, it self grows lean ;
On thy own heart it feeds,
And, aim'd at others, gives thy self the wound.

Where're it comes it poysons and bewitches,
Makes crowded bags fit scant ;
Get thou the Jewel of Content,
That will be still thy complement ;
And while Rich misers want,
Shall make thy narrow'd fortunes seem great Riches.

Question.

I see, young Plant, thou dost not only stand
In Christian ground, but hast by some good hand
Been water'd too, but 'tis not both of these
Can make thee thrive, unless God give th' increase.
'Tis easie to have learn'd these great Commands ;
But happy he that learns, and understands.

'Tis

'Tis not enough the *Tongue* can do her part,
 Unless they be engraven on the *Heart*.
 If you learn only as a *nat'rl man*,
 You neither *know* the things of God, nor *can*,
 Because they must be *spiritually* discern'd;
 What hast thou therefore by these *Precepts* learn'd ?

Answer.

Two gen'ral Duties ; one that hath regard
 To God, the other looks my Neighbour-ward ;
 The first the former four Commandments fix,
 The latter is compriz'd in th'other six :
 All in two Tables written, and were reckon'd,
 Those the first Table Duties, these the Second.

Question.

But will the Lord so dwell on *Earth* indeed,
 As (when his *Greatness* cannot stand in need
 Of *Angels* Service) to accept the *praise*,
 And *honor*, that poor *dust* and *ashes* pays ?
 What *service* is it can with *glory* fort,
 And yet with man's *infirmity* comport ?
 And what's the *Duty*, thou poor sorry clod,
 Of helpless *Earth*, art bound in toward God ?

Answer.

My *Duty* towards God is, first to place
 My *faith*, and *trust*, and *hope* upon his *Grace* ;
 Towards his *Name*, and *Majesty*, to bear
 An awful, holy, *reverend* dread and *fear* :
 And to my utmost power, to reflect
 Some beams of *love* on him, whose every act, Whose

Whose every gift and blessing from above,
 To me bespeaks him (in the abstract) *Love*.
 And this to do *with all my heart*, which still
 Must frame th' *affections* to a pious *will*;
With all my mind, with all its powers to learn
 By *faith* the unseen Godhead to discern;
With all my soul, whose every motion ought
 To seek his Glory in each *word* and *thought*;
With all my strength, and pow'r, in which I can
 Dispose the *inward*, or the *outward* man.
 To worship him in *Spirit*, whose Truth hath said,
 He will in *Spirit* and *Truth* be worshipped.
 To give him thanks for all good things, which he
 Without respect of merit heaps on me.
 To call upon him, who alone can grant,
 A plentiful supply of all I want.
 All reverence and *honor* to afford,
 Both to his holy Name, and to his *Word*.
 And all my days, as well in age as youth,
 To serve him in Sincerity and *Truth*.

Question.

Say now, *What duty* does thy neighbour claim?
 And who is he thou meanest by that name?

Answer.

I mean not only him, whose *house* and mine
 Stand in a Street, or do *contiguous* joyn,
 Not only *friends* or *brothers*, nor alone
 Those that with me the same *Religion* own;
 Though *chiefly* these: But generally all,
 Whom by the glorious name of *Man* we call.

All whom the great Creator hath endu'd,
 With *Souls* made in his own Similitude :
 All *Jews, Turks, Hereticks, and Infidels,*
 And ev'n my *Enemy*, where e're he dwells.

To these my duty is like love to bear,
 As to my self, and hold them equal dear.
 To do to every man as I would be
 Content and willing he should do to me.
 To both my *Parents*, who my *being* gave,
 And then from *death* my *Infant-life* did save.
 Such honoꝛ and such filial love to shew,
 As to the Author's of my life is due.
 If need require to succour and relieve them,
 In all distresses that in age may grieve them.
 The King and all his Ministers, (which he
 Hath vested with a just Authority,)
 In all *Commands*, in every thing where they
 Cross not God's *Laws*, to honoꝛ and obey ;
 To be submissive to my spiritual Pastors,
 Governors, Teachers, and instructing Masters ;
 To bear me low and reverend in my deeds,
 To all whose place or fortune mine exceeds.
 They are to God (who made them differ) debtors ;
 But I must count them differing thus my betters.
 No bodies injury or hurt to act,
 Either with tongue in word, or hand, in fact.
 To be (as Conscience cries aloud I must :)
 To all in all my dealings true and just,
 Not off'ring to deceive with *fly evasions*,
Mysterious sence, or *mental reservations* :
 No private grudge, malicious wounding dart,
 Nor envious peek to lodge within my heart :
 To keep my hands from picking and from stealing,
 That when I've pow'r to falsifie in dealing,

And

And none sees what I do, but God alone,
 His eye may teach me then to know my own.
 My tongue to bridle, that it never may
 In vain superfluous *speaking* go astray.
 Always to set a careful *watch* before
 My mouth; that *lying* never scape the door.
 My *Lips* to keep that they may speak no *guile*,
 Nor with false stand'rous *tales* my Soul defile.
 To keep my body fit for the abode
 Of that great Guest, the holy Spirit of God.
 In temperate eating, which a proof may give,
 That I live not to eat, but eat to live.
 In sober drinking, not with Swine to swill,
 To drink to *quench* my thirst, but not to fill.
 And chastity, *Christ's* Members not to take,
 And them the Members of an *Harlot* make.
 Not to desire, or covet goods that be
 Not mine, but other men's by property;
 But well to learn and labor hard to get
 My living truly by my own brow-sweat.
 And in that state of life, in which I stand,
 Lawfully call'd thereto, by God's Command,
 Whether my *place* be great, mean, high, or low,
 Whether the Gown, the Sword, the Pen, or Plough.
 What'e're my duty be, God calls me to it,
 Something he bids me *do*, and I must *do it*.

Of these two parts consists a Christian's *duty*,
 In these, and only these, is perfect beauty;
 No *wealth* or *pow'r* the world affords, that can
 So much as these *adorn*, the Christian man.

Question.

'Tis very true, But this (*my good Child*) know,
 In *nature's* Garden no such fruit will grow ;
 Unless the Lord the *Husbandman* prepare
 The *ground* with Grace, 'twill no *obedience* bear.
 He that hath that, walks upright in the ways,
 That God directs, but he that wants it strays ;
 Nor comes this *Grace* unsought for, no man gains it,
 But he, that by true fervent *pray'r* obtains it.
 The method of supplying what we want,
 Is first for man to *ask*, then God to *grant*;
 And for this *grace* to him thou must repair,
 By humble, diligent, and fervent *prayer* :
 Let me hear therefore, if thou canst repeat,
 That *brief*, but *full*, *succinct*, but most *complete*,
 And *comprehensive* form, our Saviour's words,
 Prescrib'd by him, and therefore call'd the *Lord's*.
 Who pitying to see the humane *mind*,
 In *heavenly* matters ignorant and blind,
 Directed us, when we prepare to pray,
 Those words, or such-like words as those, to say.

Answer.

P R E F A C E.

Our common Father, now not mine alone,
 But all men's that are *born* of thee ;
 Though no man's *faith* can save me but my own ;
 Yet *Prayers* may excepted be,
 That I for others make, or they for me.

Which art in Heaven, most *eminently* there,
 As that thy glorious might declares ;
 Who yet (though they be made on *Earth*) can't hear,
 With gracious and paternal ears ;
 And hearing grant thy needy *Almes-mens* pray'rs:

First Petition.

Hallowed, reverenc'd by all that fear thee,
 Magnifi'd, honor'd, and ador'd,
 And sanctified in us that now draw neer thee ;
 Prais'd for the *grace* thou dost afford,
 And for the *mercy's* that we want, implor'd.

Thus hallow'd be thy *Name*, that Name Divine;
 Which does indeed deserve it solely,
 Does all the names of *Heathen* Gods out-shine ;
 And when they speak no more than *folly*,
 Thine is majestick, wonderful, and holy.

Second Petition.

Thy *Kingdom*, that of *grace*, whereby as King,
 Thou in thy Children's hearts dost reign,
 And into such subjection lusts canst bring,
 That they shall but attempt in vain,
 To dispossess their lawful Sovereign.

And that of *glory*, which shall recompence
 All present *shame* and *miseries* ;
 When glorious Angels shall come fetch us hence ;
 And mounting us above the Skies,
 Shall wipe away all tears from off our eyes.

This twofold Kingdom come, the one to make
 Our hearts thy Spirit's Temple-room ;
 The other us from Pilgrimage to take,
 To our Eternal heavenly home :
 So come Lord Jesus, quickly let it come.

Third Petition.

Thy will, which only has power to command,
 At whose bare nod the Creatures run ;
 Which whatsoe're it says, for Law must stand,
 Curb'd, question'd, and controul'd by none ;
 This sacred godly will on earth be done.

On us in cheerfully submitting to
 All methods of thy Providence,
 Who as our Maker, what thou wilt, mayst do,
 And good or ill to us dispence,
 As seems most fitting in thy own wise fence.

And by us, in a dutiful compliance
 To thy Commands, without demurring
 For aid, so placing on thee our affiance,
 That our endeavours joynt concurring,
 May keep us never from our duty stirring.

Thus be it done by us on earth as 'tis
 In Heav'n, where 'tis the Angels choice,
 Their only pleasure, glory, joy, and blifs ;
 Who in obeying thee rejoyce,
 To execute the dictates of thy voice.

Fourth Petition.

Give us, we cannot *purchase* Boons from Heav'n,
Nor see th' Almighty to be kind,
All favours we receive from thee are *given* :
Should we be left our selves to *find*,
We soon should *starve* and *perish* hunger-pin'd.

This day, we ask not (Lord) to be secur'd
For years to come, from being poor.
We are not of to morrows life assur'd ;
From hand to hand supply our store :
This Lord we *want* indeed, and *ask* no more.

Our daily bread, plain, wholsom, homely food,
Not *Kickshaws* and *Conservees*, but bread ;
Not what *delights* the eye, but what is *good* ;
Not what may *please*, but what may *feed* ;
Not what we *long* for, Lord, but what we *need*.

Bread for the *body*, meat, and drink, and cloathing,
A good name, liberty, health, peace ;
And for the *Soul*, or t'other comes to nothing,
Thy Spirit, which our Souls may ease,
And Faith, and Hope, and Love in them encrease.

Fifth Petition.

Forgive us, for we cannot satisfy,
Neither discharge the whole nor part ;
Dear God, forgive us, though the *score* be high,
An able *Creditor* thou art,
We debtors neither can *compound*, nor *start*.

Our trespasses, for which, the least of which,
 Thou might'st Command us down to hell,
 Where Scorpions rods should lay our lustful itch,
 That bottomless Infernal cell,
 Where none but Fiends and flames in darkness dwell.

This our ten thousand Talents, Lord, and more.
 Forgive, as we, the hundred pence
 To them that ow't us ; and to clear the score,
 Of our weak Brother's small offence,
 Do thou with Grace our spirits Influence.

Sixth Petition.

And lead us not, nor let the *Tempter* lead us,
 So far into temptations field,
 As underfoot to let that *Lion* tread us,
 And throwing down our sword and shield,
 Like Dastards, to th' insulting foe to yield.

But by thy power deliver us from evil,
 All that *leads* to, or *lies* in *sin* ;
 From all the wiles and cunning's of the Devil ;
 From every snare, and secret gin,
 That he hath laid to *trap* and *catch* us in.

And from the ev'l of *punishment*, that's due
 To sin, thy servants, Lord, deliver ;
 Thou might'st pay torments, death, and hell, 'tis true :
 But thou, art God, blest for ever ;
 Of *Grace* and *Pardon*, art a franker giver.

Conclusion.

For thine the Kingdom is, thou canst reprieve,
 And dost with acts of Grace abound ;
 And if thy power will, as't can forgive,
 That power shall with praise be crown'd,
 And all the glozy shall to thee redound.

To thee be all for ever and for ever,
 By all ascrib'd as 'tis most meet:
 Let this our prayer be deny'd us never,
Granted, we wish and hope to see't,
 And therefore say to it, *Amen*, So be it.

Question.

Oh heavenly Prayer! and such as did besit
 The blessed lips that first did dictate it ;
 But he that would, as God's *Petitioner* ,
 His wishes at the Throne of Grace prefer,
 In an acceptable and prosperous way,
 Must with the *understanding* also pray.
 Not he, that to an *unknown* God addresses,
 And rudely in an unknown *tongue* expresses,
 He knows not what ; that in a frantick notion,
 Makes *ignorance* the mother of *devotion*:
 That thinks the *wisdom* and the *pow'r* immense
 Of Heav'n's great Ruler, bound to pick out sense,
 From *senceless* Pray'rs, which they themselves that si
 Are ignorant what they *deprecate* or *pray*:
 Not such a man must hope his *Sute* will thrive,
 Or think he shall prevail with God to give,

Till he knows what he asks; 'tis only he,
 That prays with *knowledge*, can accepted be.
 Nor *can*, nor *dare* I bid you hope to speed,
 Unless you first know rightly what you *need*;
 Then how to *ask*: Now give me leave t'enquire,
 What do you in this Prayer of God desire?

Answer.

I beg of God, my Lord and Father, who,
 As Lord hath pow'r, as Father will to do
 What I request; whose hand with bounty flows,
 And on his Creatures all good things bestows;
 To send to me, and all of humane race,
 His sanctifying and preventing Grace;
 That with a hearty Zeal, sincere and true,
 That Reverence that to his Name is due;
 That depth of love, and thankfulness for all
 His love, which for his answer deep doth call:
 That thus with his celestial Grace endu'd,
 We may in part express our gratitude;
 In pious worship, undeil'd, and pure,
 With faith not wavering, but stedfast, sure;
 In civil service, making still the end
 Of worldly bus'ness to his glory tend,
 And in obedience, such as shall submit
 To his Command; 'cause he commanded it.
 And I desire his heav'nly Providence,
 Both to our Souls and Bodies to dispence,
 All things that he sees needful, to assuage
 Our grief and care in this our Pilgrimage:
 And that he will on us his Servants (though
 We merit wrath and vengeance) mercy show;

That

That he will pardon us for Christ his sake;
 As well the lesser *faults* and slips we make,
 As our *presumptuous*, those more daring high,
 And impious Darts, 'gainst Heav'n it self let fly.
 That he'll vouchsafe in mercy to defend us
 From all the num'rous dangers that attend us;
 Chastely, to stifle and extirpate Grace,
 And God's own Image in the Soul efface,
 And send that glorious Heav'n-born Particle
 To Eternal Lodgings in the shades of Hell:
 And bodily, which wait us day by day,
 Upon our lives and dearest joys to prey;
 Diseases, dolorous pains, distracting cares,
 Oppressing sorrows, and dismaying fears,
 Misfortunes, pinching poverty, and losses,
 Despairing thoughts, and over-burd'ning crosses.
 That Israel's *Shepherd*, he whose Eyes no sleep
 Nor slumber know, would always guard and keep }
 Poor us, his easily seduced *Sheep*,
 From sin and wickedness, and from the *Foe*,
 That seeks to involve us in eternal woe;
 That though with Satans fiery *Darts* surrounded,
 We be not in eternal *Death* confounded:
 That dying life, that death which never dies,
 Where dismal *yellings*, frightful shriekes and cries,
 Echo'd with mournful accents of despair,
 With throbs and curses, beat the flaming air.
 And this I humbly trust and hope he'll do,
 (By his good mercy, prompted thereunto)
 For his dear sake, who of his own accord,
 Dy'd to redeem us, *Jesus Christ* our Lord.
 And this my trust to evidence, I say,
Amen, say he, *Amen*, to what I pray.

Question.

Departing Friends, their *mem'ry* to endear,
 To those they part with, make their *love* appear,
 In absence strong and vigorous, and maintain
 Constant *affections*, till they meet again;
 Some one *request* or two are wont to leave,
 The doing which their *sorrows* may relieve,
 And *separations* tediousness deceive:
 And thus our ever dear, but parting Lord,
 Was pleas'd some pledges of his love t'afford;
 Which given to his Spouse, the Church in charge,
 From over-pressing *sorrows* might enlarge
 Her fainting spirits, exercise her *graces*,
 And move th'affections in their proper places.
 He institutes his blessed *Sacraments*,
 Whereby each party mutually indents,
 He to his people to *remember* them,
 They thankfully to *love* and *honor* him:
 But now, *How many* hath the Lord's Anointed,
 For that great end to's holy Church appointed?

Answer.

Two only, which we properly so call;
 As they respect the common needs of all,
 And as they're useful sutable supplies,
 To Christians *general* necessities;
 That is to say, first, that which *enters* them,
 And makes them *freemen Christians*, *Baptism*:
 And that which *feeds* them at his holy Board,
 The food of Souls, the *Supper of the Lord*.

First he gives *milk* for *Babes* in Christ, and then
Corroborating meat for *stronger* men.

Those others, which obtruders introduce,
 Are not of gen'ral Sacramental use ;
 And either want the *parts* in Constitution,
 Or *good Authority* for Institution.

If holy *Orders*, rightfully they call
 A Sacrament, why not dispenc'd to all ?
 Since all are *Souldiers*, why are all not bound,
 By like *engagements*, to maintain their ground ?
 This therefore in its proper definition,
 Is but the *Leading-Officer's* Commission.

If *Marriage* were a Sacrament, 'twere much,
 The Priest himself should be forbid to touch
 That holy Ord'nance, which by Christ's intent
 Must be accounted for a Sacrament ;
 None gives the Sacred Military Oath,
 Till first himself have pledg'd his Loyal Troth.

The next is *Penance* joyn'd with Absolution,
 Divinely ancient in the Institution ;
 Yet not a Gospel-Sacrament, because
 As well by *Jewish* as by *Christian* Laws,
 Enjoyn'd, and Sacraments, we know, succeed
 In place of something now abolished.
 Nor do we here an outward El'ment find,
 If any, so much more than Christ enjoyn'd.

The solemn antient Rite of *Confirmation*,
 Deserves its due and lawful Commendation ;
 But yet the Romish Doctors (all this while)
 Are at a loss to prove their foppish Oyl,
 Or whatsoever with that Oyl they joyn,
 To have the nature of an outward Sign ;
 The best of which on no pretence rely,
 To primitive Divine Authority.

That

That which the Romans call *Extreme anointing*,
 Was one of Apostolical appointing,
 But to another, vastly diff'rent end
 From that, which they, that use it now, intend ;
 'Twas then for *health* of body to be used,
 Now as a Sign of *Spirit'al Grace* abused.

Question.

What do you take to be the true extent
 And meaning of this word, A SACRAMENT ?

Answer.

The word was first, a Pagan *Martial* term,
 The name of that inviolably firm,
 And Sacred Oath ; when, going out to War,
 Each private Souldier, to his *General* sware,
 That he the Common Enemy would denie,
 And in his Gen'ral's Cause, would live or die.
 Since now the Christians life, a Warfare is,
 And as the Soldier swears true faith to his,
 So does the Christian to his Gen'ral Christ
 In the *Baptismal Vow* and *Eucharist* ;
 And since those Vows so nearly represent
 That other Military Sacrament,
 The Antient holy Fathers deem'd it fit,
 Into the Church t'*adopt* and *Christen* it.

Now by this word (an Infidel by Nation)
 In the adopted Christian acceptation,
 I mean a visible and outward Sign
 Of grace internal, *Spiritual*, Divine,
 Giv'n us by Christ himself, who order'd it
 In his great wisdom, as the only fit

And

And proper means, whereby we must receive it,
And pledg't assure us that we may believe it.

Question.

But if those Sacraments the *Romans* own, }
Because deficient in the parts, are none }
How many parts must go to make up one? }

Answer.

These two; the sign by outward sense perceiv'd,
And th' inward grace not seen, but yet believ'd.

Question.

What is in Baptism the outward Rite,
The sign or form objected to the Sight?

Answer.

Water, a proper *Element* whereby
The cleansing of our Souls to signify;
With which the person is Baptized, either
Immerg'd or Sprinkled with't, no matter whether.
Each are *Symbolical*, and to Baptize
No more to plunge, than Sprinkle signifies.
And this perform'd in a name that Charms,
'Gainst the Worlds witchcrafts, and the Devils harms;
The pow'rful name o' th' mighty Lord of Hosts,
Ev'n God the Father, Son, and Holy Ghost,

Question

Question.

What inward spiritual grace doth thence accrew :

Answer.

A being dead to Sin, and born anew
 To Righteousness : That old Usurping *Slave*
 First mortifi'd, and buried in the Grave
 With Christ himself, and so brought in Subjection ;
 The *new man's* rais'd with him in's Resurrection.
 For being by nature, which on Childrens lives
 The Parents vicious appetites derives,
 And all the inbred seeds of stubborn, frail,
 And sinful inclinations does entail,
 (As do the Branches borrow from the Root
 The Sap, that makes them fit for bearing Fruit)
 They are by nature born and foster'd in,
 The most corrupt depraved lusts of sin,
 And so (as *Crabtree-Stocks* are doom'd to burn,
 Unless the *Grafters* hand their nature turn,)
 Become the *Sons of wrath* and vengeful ire,
 Cut out for *Brands* of Everlasting fire,
 Have by this gracious means our minds renew'd
 The reigning Pow'r of *Sin* and *Lust* subdu'd,
 From Hell adopted into heavenly race,
 And are of *Sons of wrath*, made *Sons of grace* :
 Ev'n grace that is with gracious freedom given,
 And makes our Souls acceptable to Heaven ;
 Whose riches can alone supply our needs,
 Gives us to will, accepts that will for deeds :
 Crowns our endeavours, when we strive to run,
 As if our strength and speed, the race had won :

That

That grace which where it lights, both is and shall
Always and *Every where* be all in all.

Question.

What does the Lord, that doth this grace inspire,
 Of persons thus to be Baptiz'd, require ?

Answer.

Two *graces*, which must correspond, and joyn
 Concurrent service with the grace Divine ;
 Repentance, such as may *sence* express,
 Of Sins deform'd, and loathsome sinfulness ;
 May second that with hearty true *contrition*,
 And back that sorrow with a due *Confession*,
 To God in chief, as first, and most offended,
 Then to those *men*, whose hurt the Sin intended.
 And then (to crown this happy undertaking)
 A total, final, absolute *forsaking* ;
 A Resolution wholly to abstain,
 To part with Sin, and never meet again.
 This is (however Cast-aways may scoff)
 Repentance ne'r to be repented of.
 This will destroy the old man Sin, and make
 The most united pow'rs of Hell to shake.

Then he must add to this a vig'rous, true,
 And active faith for building up the new :
 Not only faith *Historical*, that seals
 To all the *Truths* that Holy Writ reveals ;
 Nor faith of *Miracles* that takes a Bribe
 Of Wonders to enduce it to subscribe :
 But such a faith as shall depend upon,
 And trust in God's veracity alone ;

And,

And with assur'd, yet humble Confidence,
 Rely on's will benign, and strength immense ;
 For bringing of the Promises to pass,
 Made to him in this Sacrament of grace.

Question.

Why Infants then baptiz'd, whose tender age
 Cannot perform what here they must engage :

Answer.

Because they firmly by their Sureties mouth,
 Who undertake for them, do promise both.
 Which promise, when of understanding found,
 Themselves to keep, and satisfie, are bound ;
 So *Guardians* bonds must by their words be paid,
 Though in the non-age of their Pupils made.

Question.

Why was that heavenly Sacramental feast,
 Where sinful wretches are the blessed Guests,
 That Feast at which Eternal life is gain'd,
 The Supper of our dying Lord ordain'd :

Answer.

For the perpetual Commemoration
 Of that most perfect, full, and free Oblation
 Of Christ, in's meritorious Death and Passion ;
 That grateful Sacrifice, that does alone
 Propitiate God to Man, for Sin atone ;

And

And for remembrance of each benefit,
And gracious gift that we receive by it.

Question.

What is in this, the outward part, or Sign :

Answer.

Untransubstantiated Bread and Wine,
Not *chang'd* when Consecrate, as some maintain,
The *natures* still of Bread and Wine remain.
That late device of *Transubstantiation*,
Is but a vain and humane innovation ;
Directly contradicts the Sacred *Word*,
And draws in *Consequences* most absurd.
Saint *Paul* (and he knew surely what he said)
Call'd th' Element when *blest* and *broken*, Bread.
And if our eyes, if *Sense* we may believe,
'Tis none but Bread and Wine that we receive.
He that asserts or fancies otherwise,
The constant suffrage of his *Sense* denies ;
And proves (which in Religion looks but odd)
Himself a *Cannibal*, that eats his God.
Not thinking how, by such Religious fictions,
He vents these inconsistent *contradictions*.
First, that our Lord (behold a fatal self
That splits their Doctrine) once did eat *himself*.
That *accidents*, taste, colour, outward show ,
Should be in things, and yet not *subject* know.
That the same Body is at once existent
In many places, from it self is *distant* ;
Does at the same time *rest*, yet truly *move*,
Is *here* and *there*, *below*, and yet *above* ;

Can meet it self, and then with wondrous Art,
Retire again, and from it self depart.

Nor are the *Lutherans* indeed less out,
Who seek t'untie the Knot, and salve the Doubt
By *Consubstantiation* : For that they
With little *Reason*, less *Religion* say,
The words, *This is my Body, this my Blood*,
Must in the *lit'ral* sense be understood :
Yet not the *Elements* chang'd, They only deem
The Blood and Body in, or under them.
Nor do they this a *Local* Union call,
But *Personal* and *Hypostatical* ;
As Christ his *humane* nature cannot be
At all divided from the *Deity*.
And in this sense, indeed the *Papists* may
Be counted more allowable than they,
Whose Doctrine Christ's two *natures* quite confounds,
His *omnipresence*, and his *Local* bounds.
And by this argument, as well we may
Of *common* Bread, as *Sacramental* say,
This is Christ's Body ; since themselves declare,
That his *divine* and *humane* Nature are
Inseparable ; whence where one is, we
Must think the other nature still will be.
And, if his *Deity* all places fill,
His *manhood*, not divided from it, will.

That other *practise* of the Church of *Rome*,
Which will allow the Wine to only some,
And those the *Priests*, is a bold *Sacriledg*,
That does the lay-communicant abridg
Of *half* his right : But *Rome* hath power of late,
What God himself hath join'd, to *separate*.
Christ's blood to *Laymen* ! says the Priest, 'tis vain,
The *body* does the *blood* of Christ contain.

o Grass hath moisture in't, and therefore may
 The *Shepherd* to the *Sheep*, when thirsty, say,
Eat Sheep to quench your *thirst*, if that won't do
 I will by *Drinking*, do the rest for you.
Authentick Constance-counsel ! whose decree,
 Can thus for *Orthodox* speak *Blasphemy*.
Be't thus by us establish'd, *Notwithstanding*
Primitive practice, and *Gods mouth* commanding.
 But no *Non-obstance Act* can supersede
 What in his *institution* *Christ* decreed.
 Which was, if *Scriptures* are be believ'd,
 Both Bread and Wine, by all to be receiv'd.

Question.

Now what's the inward part that's signifi'd ?

Answer.

Though in the former notion I deny'd
 The *real* presence of *Christ's* flesh and blood,
 As those at *Capernaum* understood ;
 Yet in a *mystick* sense both are, I grant,
 Partaken by the true Communicant.
 And he that truly does in *Christ* believe,
 Does both indeed and verily receive : .

Question.

What are the benefits and graces, that
 Receivers do hereby participate ?

E

Answer.

Answer.

Confirming grace, which vig'rous strength imparts,
And grace of *comfort* to our feeble hearts.
For as our outward *bodies* by the *Bread*
And *wine*, which they receive are *nourished*;
So by the *Body* and the *Blood of Christ*,
Our *inward-man* is strengthened and refreshed.
And as to *temp'ral* life, those feed the carnal,
These nourish up the Soul to life *Eternal*.

Question.

What is required and expected from
Such as to this great Wedding-Supper come?

Answer.

To come with *Wedding garments*, trim'd, and dress'd,
As suits the quality of such a feast.
First to examine the most inward parts,
And close recesses of their treach'rous hearts,
To try if there they find *repentance* true,
With stedfast purpose to be *born* anew.
Whether *forsaking* all their former Sin,
They do a Course of *Righteousness* begin.
The Room must first of filthy *lust* be clear'd,
And then with holy *purposes* prepar'd,
Before we must expect the Lord our *guest*,
Or dare approach his Soul-refreshing feast,
To this must come a lively faith, and firm,
Such as may give the Man-of-no-man worm.

A com-

A confidence that God will *mercy* have,
 On such as in his merits *Mercy* crave.
 And to these graces next, there must be joyn'd
 A pious, thankful, and Remembring mind
 Of *Christ* his death, that Cursed death, which he
 Dy'd freely from a worse to set us free.
 In which his precious Sacred *blood* was shed,
 To wash our Souls with those dear drops he bled.
 He *Gall and Vinegar* drank, that we might drink
 Rivers of *pleasure* that o'r-flow the brink.
 And in a word, to *shame*, from *glory* fell,
 To lift up sinful Man to *Heaven* from *Hell*.
 And to compleat the man of God, that he
 Furnish'd to all good works, may perfect be,
 It is requir'd that in his Soul there move,
 An universal Charity and *Love*.
 Not such a charity as does extend
 Only to *benefactor*, lover, friend;
 Not such a narrow *strait-lac'd* love, as will
 Requite a good turn, and revenge an ill.
 Not such half-love, as can *forgive*, and yet
 Will never be persuaded to *forget*.
 Not such a squeamish love, or rather passion,
 As reaches not beyond its own *persuasion*.
 Not that self-ended love, whose only drifts
 In *giving* are to *purchase* greater gifts.
 But such impartial love as deals abroad
 Its alms, to all the *images* of God,
 True objects of its Charity, does chuse,
 Gives *freely*, looks for no *return*, or *use*.
 Such as does *envy* scorn, *revenge* despise,
 From heart *forgives* and *prays* for enemies.
 As *God* himself, who bids us pardon thus,
 Both *bath* and *will*, for *Christ's* sake, pardon us.

This is the *Card'nal* grace, the *Axel-Pole*,
 The *hinge* of virtue in a *Christian Soul*.
 This grace, like *Jacob's Scale*, by *steps* shall rise,
 Mount up from earth, and mounting, reach the *skies*;
 And when our *faith* shall be compleat in *vision*,
 When *hope* shall be consummate in *fruition*,
 Love, an inhabitant in *Heav'n* shall prove,
 As *lasting* as the *God* himself of *Love*.
 'Tis this we *stand* or *fall* by, this that brings
 Our *Souls* to *Abra'ms bosome*, makes us *Kings*.
 'Tis this that gives us *Crowns*, which never fade,
 Among the *Spirits* of *Just men* perfect made.
 Who, swallow'd up in joys, in *Heav'n* above,
 God, and each other shall for ever love.



F I N I S.

